2: Flannery E-5 (1940-1948) 1953
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843 thing unusual it will affect her child and, further, that a woman in that condition should not look upon a corpse.

[845] Coming Daylight could not remember any cases of stillborn children, but finally Singer recalled that a woman, whom they both had known, had borne triplets which were dead at birth. Incidentally, this was the only case of triplets of which either had ever heard.

Certain prenatal care was taken to ensure easy delivery and healthy offspring. It was often mentioned that in the old days pregnant women were well taken care of. Coming Daylight explained it thus: " In those days a man usually had several wives so that the one who happened to be pregnant was looked after by the others and didn't have to work hard. She was not supposed to do any cooking, and, if it were absolutely necessary that she cook, she must wear something like a heavy apron to protect her lest the afterbirth stick. During hot weather she was supposed to wear a robe on her back, because they claimed that the heat was hard on the breasts. She was not allowed to pack heavy loads. They believed that she should work, but not enough to wear herself out. She was taught to take certain precautions. My grandmother, especially, would tell me, when I was pregnant, such things as: 'If you have to change sides while lying in bed, sit up first and then lie down on the other side. Don't just roll over, or the cord will wrap around the infant's head. If you leave your lodge, you mustn't stand in the door, you must go right through, so the baby will come quickly. Never back into a lodge because that will make the infant come the wrong way.' "

Coming Daylight claimed that she always got along well in childbirth because her infants were small and she followed the advice given her. Her firstborn was the most difficult, as is usual for most women, but her husband was a very fine, mature man who hadn't let her do anything to injure herself during pregnancy. Furthermore he followed the customary Gros Ventre abstention, being " very careful especially during the last month, when Gros Ventre men refrain absolutely from intercourse with their pregnant wives lest, when the infant is born, it be covered with a lot of ' white lard-like stuff.' "

[905] [211] The length of gestation was counted by moons. If, for in-

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stance, it was the dark of the moon when a woman ceased menstruation, she kept track of the months by marking with charcoal on a piece of wood, or by notching a stick, each successive time the moon was in that phase and "she would usually estimate it right."

Childbirth usually took place right in the woman's own lodge. Should someone there be sick, he would be moved to another lodge if possible, for while it was considered bad for the sick person to be in the same lodge with a woman in her menses, it was much worse were the woman in labor, for the odor of the blood at delivery would affect the sick person adversely. In fact, a person who had only been near the place where a woman was being delivered was not allowed to come near a person who was ill. If the patient could not be moved, the woman in labor would go to another lodge, preferably to that of her grandmother or of her widowed aunt. She would avoid her own mother's lodge as her father or brothers might be around and she would be "ashamed" to go where they might be.

Although the attitude has somewhat changed now, in former times, according to Coming Daylight and Singer, a pregnant woman was supposed to be reticent regarding her condition right up to the last moment. She might suffer intensely, but "you would never know there was a thing wrong with her." Only when she seemed to be very close to term did they send for a midwife and for some old man or woman who would give her medicine. A male doctor did not touch a woman in labor, but would give her medicine to alleviate the pains. Mary told of her own experience. "There was a well-known doctor of this kind who died about ten years ago. He was blind and, when called on a case, would sit with a pot of medicine beside him. He attended me and when he heard me say I was in pain he would just touch me with the end of the stick and the cramps would go away. Finally I complained that I was tired. The midwife said that it would soon be over, but the old doctor told them: 'No. It hasn't turned yet.' I thought this was strange that he should know this as not only was he blind but he had not touched me. Later on he said: 'It will be about a half hour more.' And he was right."

Different practitioners have different methods. Singer witnessed the following case. "A man had received power from

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bundle were untied, after the third singing was ended (or perhaps one thong after each of the three singings). The keeper and co-keeper both together made three successive passes at the bundle with their right hands (3 finger tips still joined), spitting on the bundle at each pass. The keeper then untied the stem-end thong to the south, the co-keeper the middle one, and finally the keeper the bowl-end one.

Then both held their hands, three tips joined, breast height before them, made three passes, spitting at each pass. Then the keeper slowly unfolded the flap on his side and laid it flat. Next, after the same joint ceremony, the co-keeper unfolded and laid flat the flaps on her side. The same was repeated with other outer wrappings apparently if they existed. The outer cover of the bundle was then taken off leaving the objects within it exposed, not however the Flat Pipe itself which remained wrapped in its own special case.

The keeper would then hold up one by one the sacred objects in the bundle,—the turtle shell, the hell-diver skin, the muskrat pelt, the bird skins and so forth,—and narrate in full detail the flood and dry-land-making stories and the part played in it by each of the actors. Explanatory narratives of this kind were a very important feature of the seasonal and other more solemn Flat Pipe rites. A primary purpose of them was to freshen the memory of the participants, and to make sure they had an intelligent understanding of what the Flat Pipe stood for. The narratives also included an almost complete ritual of the Flat Pipe as first taught and carried out in the beginning and so served to authenticate the modern rituals. The narratives were recited during this first of the three triads of songs, and also during the following two. They consisted exclusively of sacred traditions regarding the origin and earlier fortunes of the Pipe. War stories and war-deeds, Ni:hohat's secular adventures and escapades, secular folk-tales proper, even more serious ones like the Found-in-the-Grass and Blood-Clot cycles were rigidly excluded.

The narratives and explanations during this first triad of songs, like the songs themselves, revolve around the theme of the making of dry land and of the first human couple; those of the next two